

# THE CHRISTIAN CENTURY

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O H, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

—PHILLIPS BROOKS.

CHICAGO

### The Quest

A man once longed for peace complete.  
He sought the ocean strand.  
Where waves came singing soft and sweet  
To the untrodden sand.  
But soon they built a little town  
Where bands began to play;  
And then a tidal wave came down  
And washed 'em all away.

He sought the wooded mountain height  
To shun the crowds below.  
A big hotel soon met his sight  
With artificial show;  
And next an earthquake shook the place  
Until the mountain fell;  
The devastation left no trace  
Of mountain or hotel.

Out there upon the level plain  
Where far his gaze might roam  
He turned his quest of peace again  
And sought to make a home.  
But savage hunters 'round him crept  
Or raised a warrior shout;  
And then a cyclone came and swept  
The whole collection out.

And when the cyclone dropped the man  
He said: "Right here I'll stay  
Here will I strive as best I can  
To use what comes my way.  
From toil and strife I shall not flee  
Nor shirk the issue grim.  
No more will I seek peace," quoth he.  
And straightway peace sought him.  
—Washington Star.

—Mrs. Woodrow Wilson, wife of the Democratic presidential candidate, has accepted the invitation of the Women's National Democratic league to become its honorary president.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

## The Grace of Forgiveness



IT IS DIFFICULT FOR US TO appreciate the effect of Christ's teaching on the subjects of forgiveness and love of enemies. We need not wonder that men looked upon him as a dreamer with a whimsey in the brain. To them his inspirations were derangements of intellect.

They laughed at the thought of the sword's becoming obsolete, and of the triumph of brotherhood over bloodshed. But that Christ's law was infinitely superior to the law of Cain, there is now no doubt in the world. As we think of his times and his opposition to much in them that was considered revolutionary, we can appreciate once more the pathetic fact that the men who speak to all ages must be the victims of the cross or the hemlock. The man who speaks to his time receives his reward; the man who speaks to all time suffers the reproach of his generation.

This law of forgiveness startled the proprieties of Jesus' day, and has startled the conventionalities of every day. The commentaries throw scant light upon the utterances of the great Teacher in this particular. Their difficulties are obvious. We are prone to ask, if we forgive an offense do we not break down the distinction between good and evil? If we forgive the evil, blotting it out of our memories, how can we show our appreciation of the good? Would not our resentment and punishment of the wrong-doer result in preventing further wrongs? And how can we forgive a wrong when our natures rebel against the offender? If all of us spoke our heart-felt sentiments with reference to the difficulty of living up to such high demands upon us, our cry would be, Lord, increase our faith!

How then are we to apply this teaching of Jesus? I should say, first of all, let brethren not be sensitive to the slights or injuries put upon them. Many of our misunderstandings are the result of an oversensitive nature. Many good people are thoughtless, and we take umbrage sometimes at what was simply meant for a pleasantry. Some persons have a sense of humor that is little short of brutality, and we must keep in mind their failing. What is honey for them is poison for others; but others can remember the source, and govern themselves accordingly.

In the next place, wrongs done us can often be made right if we do not allow the sun to go down upon our wrath. Our natural inclination is to "nurse our wrath to keep it warm." The sooner differences and misunderstandings are talked over, the better. If the one who does us an injustice does not seek us out to make amends or ask forgiveness, there is no reason why we should not seek him. Wrongs, like oaks, harden with age, and drive their roots to the depths of our being, and their branches cast a shadow over the

memory of happy days. If the saplings are cut down, permanent injury will not be possible. If brethren who feel aggrieved cannot settle their differences alone, let the friendly witnesses be called in; if then the conference should fail to do what should be done, wise brethren in the church should lend their counsel to bring about fraternal relations. This is Christ's method of dealing with differences between brethren.

But suppose all efforts at reconciliation should fail, what then? We might dismiss the offender from our consideration, and let him be to us as the heathen and the publican. That, however, must be an extreme resort. If we desire to save him from his errors, even when he is resentful, full of hatred, and determined to inflict all the injury he can upon his brother, we may ask, how can there be love between one who is trying to live in conformity with Christ's law and another who feels that his grievances are so pronounced that Christ's law makes no demands upon him? In such a case, I am sure that one may feel for the other with a pity that is akin to love. If our enemy hunger we can feed him; we can heap coals of fire on his head. When he speaks bitterly of us we can say whatever good we can of him, or hold our peace. Where he is small we can be magnanimous; where he is bent on injuring our good name we can refuse to use his weapons. I believe that is loving one's enemies. We can wipe the slate so far as the past is concerned, and take a fresh start, profiting by our own errors and being warned by his. However difficult Christ's law may be of realization, it is immeasurably superior to any "get even" policy that the world ever saw.

There are people in some sections of our country who look upon a mountain feudist as a wild animal who should be chained. I think we have all witnessed the spirit of the feud in polite circles where knife or gun was unknown. We associate carnal weapons with the feud, but let us not forget that ages before gun or knife was known there was the carnal heart which brought deadly weapons into existence. And many a man will be excluded from the favor of God at last, not because he killed his brother, but because he hated him.

There is no baser passion of the heart than hate, and no holier than love. There is no deadlier enemy to the soul than unchristian resentment, and no more beautiful flower that blooms than forgiveness. Jesus' teaching on these subjects is certificate enough for me that he came to do the Father's will. Those who have grown to sufficient stature to do the will of Christ in these particulars need but few recommendations to show that they have learned the spirit of Him who, when darkness and death were settling upon him, prayed, "Father, forgive them; they know not what they do."

E. B. B.

## Social Survey

BY ORVIS F. JORDAN.

### The Parcels Post

Americans have often wondered why they could send parcels by post at a low rate to China but could not enjoy this rate in our own country. This wonder grew when it was learned that the other civilized nations had all adopted this method of handling packages long ago. The secret of our delay in adopting this device was the strong lobby that the express companies have maintained in Congress. The express interests of the United States have been so unified that a few families now control nearly all of them and these few families act together on all matters of common interest. It is to the credit of the democrats that parcels post bill has passed the house and is now before the senate for consideration, where it is freely prophesied it will be amended somewhat and then sent back to the house.

The democrats are so much interested in getting this bill through Congress that they will accept the amendments of the senate and then it will be up to President Taft. Whether he will dare to veto it, is not yet known. The objections that have been urged against the parcels post are those of privilege. One of these objections that has deceived many people has been the argument that the measure would help build up the mail order houses. We fail to see this as a calamity, but to offset this, it is easily recognized by the progressive merchant that all kinds of merchandise that the mail order houses can ship with profit this way can also be shipped by other merchants the same way. Our reforms seem to come with much difficulty under the present boss system in politics, but one by one the favorite measures of the people are being adopted.

### The Progressive Movement

As these lines are written, we are on the eve of a great political convention to be held in Chicago by the new Progressive party. What the week brings forth will be of the utmost importance to the whole nation. There seems to be no difficulty in maintaining unity among the progressives on national issues and on the leadership of Roosevelt, but the divisions in the ranks of the party are over local issues. The question whether the various states shall launch state campaigns is one that is being bitterly contested in many states with varying results. Where it is decided to put up a complete party ticket for all the offices there is then considerable scramble as to who shall run for these offices.

The movement has been described as a young man's movement and the young men are securing nominations that older leaders who have come over from the Republicans covet. Up to the present time, it is fair to say the Progressive movement has steadily grown in strength. Whether it will do so up to election time remains to be seen.

### Two Great Hierarchies in America

The separation of church and state is fundamental in American institutions, but the principle has never been accepted by certain religious organizations in the country. The ambitions of the Roman Catholics have long been observed by the country at large and are not denied by them. Their recent victories have been the order of President Taft allowing sisters to teach in Indian schools in uniform, a favorable settlement of the church lands question in the Philippines and the recognition of the Roman hierarchy at state functions in Washington. Even so irenic a scholar as Professor Briggs who dreams of the reunion of Christendom recognizes the political pretensions of the Roman pontiff as the chief barrier against such union.

Then there is the Mormon hierarchy in Utah. It now has large holdings in the Union Pacific railroad and in the sugar trust. It was founded as an institution hostile to the American republic but under the necessities of the situation has been driven to make terms. It has an organization even more closely knit than that of the Roman Catholics. The army of missionaries sent out into the world at their own expense indicates power that exceeds that of the Roman Church. They have in recent years achieved the victory of sending a Mormon senator, Smoot, to our national legislative assembly. The Mormon influence in politics is felt through many of the Western states and with the growth of the church

there can be but little doubt that there will be still further political enterprises undertaken.

### Antocracy in Church Government

There are varying degrees in democracy and in lack of democracy in churches. Perhaps no church system in the world is so thoroughly autocratic as Christian Science. All authority is vested in the "Mother Church" in Boston. This church has authority to appoint and dismiss all lecturers and readers in branch churches. These lecturers and readers must all belong to the Mother Church. The Mother Church is administered by a committee of five which is not elected but which appoints its own successors. There is in Roman Catholicism a certain measure of democracy in that the cardinals may elect the pope, but in Christian Science we reach the very acme of the autocratic in church government. There are not lacking signs that the church is growing restive under this kind of rule. It is hard to believe that such a method of conducting ecclesiastical business will prove permanently congenial to any considerable portion of American people.

### Extension of English Franchise

The program of progressive legislation of the Liberal Party in England was only begun by the passage of the bill limiting the veto powers of the house of lords. The latest cause to be espoused is a bill for reform of the franchise. What is wanted is a solution of the present situation that will be both simple and fair to all. The law now in force has been patched and tinkered with until it is too intricate to provide a fair representation of the people. The purpose of the new bill is to simplify the registration system. Plural voting is one of the worst features of the old system. It is said there are 525,000 plural votes in England. Privileged classes are strongly entrenched behind these plural votes and it is estimated nearly fifty seats in parliament are held by Tory members through the aid of plural votes. That being true, Americans will not need to be informed on which side of this question special privilege may be found. The new bill proposes to take up the franchise question in a thoroughly business-like manner. Town clerks of boroughs and the clerks of county councils and counties will be required to keep and publish corrected lists each month. All objections would be referred to the county courts. Hand in hand with the abolition of the 525,000 plural votes will come the abolition of the 49,000 university votes. But while, by this franchise measure, the total voting strength would be reduced by approximately 574,000 votes, there would be an actual, net increase of about 2,500,000 votes brought about by the extension of the franchise. It is hinted that should women be given the franchise there would be an increase of 10,500,000 votes. Some regret is expressed that the bill does not provide for a common election day for the country. But fear that to overload the measure would preclude its passage has acted to simplify its provisions. Opposition of the Conservative wing has largely been based upon the claim that redistricting is an imperative need and should be taken up first since there is scarcely time to consider both measures. The author of the bill promised that redistribution would be taken up but, at the same time, he was insistent about the franchise measure. The first real test on the legislation came when it was read in parliament for the first time by a majority of 274 to fifty.

—The day school of religious education for the young which is being held this summer at the First Congregational Church of Rockford, Ill., is a splendid idea. There are one hundred pupils in attendance and the work is adapted according to grades, from kindergarten to high school. The method is along advanced pedagogical lines, being the Herbert German system. Pupils of high school age will study the apostolic church, survey of the last hundred and fifty years of missions, origin, preservation and translation of the Bible, and a memory course on the sermon on the mount. The work of the seventh and eighth grades includes, with other instruction, studies in the life of Christ and home missions. The fifth and sixth grades take up Bible heroes and the life of David Livingstone. The third and fourth grades study the stories of Moses and missionary heroes. The younger grades receive instruction suited to their years. Each family sending children is asked to contribute one dollar. In order to secure the school, members of the First Congregational Church guaranteed the expense. The school of religious instruction was organized at Eau Claire, Wis., in 1900, and has been successful wherever it has been tried.

## The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

### Celibate Priests

A writer in the *Churchman* makes a strong appeal for an increase of celibate priests. The arguments in favor of such are interesting to those who do not belong to the Anglican communion. He says, "the need of priests with every faculty concentrated on and consecrated to the service of our blessed Lord is the crying need of holy church today." He thinks the respect due a priest can never be won so long as he has all that the layman has in earthly ties of home, and love, and wife and child. "To the priest," says he, "are given powers which are given to no other man—even to the power of calling into being the very Incarnate God. . . . For the sake of that intimate relation permitted him with God, he must have given up that which mere man cannot, thereby demarcating himself by a barrier unsurmountable and impassable. He must go through life aloof from the world, alone in the world, in untrammelled, undistracted devotion to his bride, holy church."

All of which falls strangely upon Protestant ears. The hope of reaching "the sectarian masses, the reformation-deformed sons to the faith of their fathers," lies in the revival of the celibate priesthood. This is a wail that we give ear to in our time only because it carries us back to almost forgotten periods of the world's history, and which the world has long since allowed the dust of unconcern to hide. The premises are so unscriptural and even shocking that we can only hope that the advocate of a revival of celibate priests in great numbers as a panacea for the ills of the Episcopal body is like some extremists in our ranks, useful in helping us to cultivate the virtue of patience, and warning us of the dangers into which it were fatal to fall.

### Foolish Pulpit Performances

A preacher in one of the Western states has been the victim of a self-imposed, unpleasant notoriety because of his assault on old maids, advocating that they be sent to a barren island as waste humanity, thus surpassing Doctor Osler in his recommendation to chloroform all who had passed their sixtieth year. There is an endless amount of work to be done by the fool-killer among the preachers, if he could only be made to do what ought to be done, and we suggest that he begin speedily on the preacher in question.

Preachers should be careful how they arraign any class, for there are certain to be exceptions, and the exceptions save the class. Old maids may be such from choice as well as from necessity, but in either case they might have done worse than have remained single. At any rate there is no reason why a preacher should gnash his teeth on the class which do as much to promote his work as any other.

We are still suffering under the tyranny that only parents are competent to train children. The old adage that old maids and bachelors can always tell one how the children can be trained, spoken in derision, is becoming obsolete so far as the old maids who devote their life to school teaching is concerned. The finest discipline in the world is to be found where the old maids have control; they save many a parent from the imputation of being a failure in the management of his own children. But this is not a tribute to the worth of this noble class of women. We are glad they resented the slander, and we copy the letter written to the rash preacher by Miss Helen Gould, which has attained even greater publicity than the preacher's original statement.

"Glancing over a Denver paper I notice an item concerning your sermon on 'Love, Courtship and Marriage,' one part of which I especially notice, saying that old bachelors and bachelor maids should be isolated on an island so they could not hinder the progress of civilization. I do not know why you made this statement, but I feel that it is a great injustice to the bachelor maids of our country. There are, I admit, many man-haters in the world, but a great many bachelor maids are not living alone because they so choose, but because they have been unable to find a suitable companion.

"I must admit that I am speaking from the standpoint of the bachelor maid. I feel that such persons as myself are not hindering the progress of civilization, but advancing it. If I had found a suitable helpmate I might have spent my money in a different way, and a way which might not have done as much good as it has.

"Please think this question over, and before preaching on this subject again make up your mind that there is some good in living a single life."

### Converts Versus Church Reports

The quadrennial conference of the Methodist Church at Minneapolis sounded a note of alarm concerning the meagre increase in its membership. The opening sermon of the Presbyterian Assembly at Louisville a week later sounded the same note of alarm. Government statistics show a large increase in the church membership of the country; the individual churches, at least two of the largest bodies, and one of them the most evangelistic and aggressive of all the churches, find grounds for complaint. Why the discrepancy between the facts as reported by the churches and the facts as reported by the census bureau?

Whatever may be the reason for this distressing condition, it can only be relieved by all the churches inaugurating a campaign in the interest of saving the unsaved. The churches must be recruited from those who may not be at all interested in the work of the church; their attention must be gained; and their point of view changed completely. They must be born again. The church that does not propagate itself must die. Children must be trained in the church to grow into its membership, to partake of its ideals, to live its life. The pastors must urge the claim of Christ upon all who come within the circle of their influence. There is no other way of saving the world than Christ's way. The friends of Christ must seek the lost until they are found.

Possibly, our untempered zeal in some instances has defeated the very purpose for which the church exists. The evangelist has been more anxious at times to break all records than he has been to break down stubborn wills; he has been more anxious to enroll the names of converts in the press than to give them the assurance that their names have been written in heaven; while he has prayed to be hidden behind the cross his practice has been such that the cross has been hidden behind him; and the net result is distrust of the evangelist and his work. Men are saying today that it is just as well to leave souls unsaved as to save them by methods that make one doubt whether the salvation is of heaven or of men.

The church needs to be reminded that her future depends upon her fidelity to her mission today.

### Fighting the Fighters

With the love of pugilism strongly ingrained in human nature, possibly the rudiments of that far-off era when the fists of the man were army and navy to him, it seems as if there were scant hopes of prohibiting prize-fighting in America. But occasionally there appears a sign of promise as in the following taken from the *Congregationalist*. The spiritual is surely bound to triumph over the carnal, but the process is slow.

When the good people of England, led by the militant and dauntless Rev. F. B. Meyer, effectually quashed the proposed championship bout last year, Mr. J. Arthur Johnson, dark-hued champion of the world's pugilists, had some irritable comment to make upon the officiousness of the ministers. On the Fourth of July the same gentleman participated in another contest, which resulted, we are delighted to report, in a \$20,000 loss for its promoters. A Denver newspaper had made arrangements that George Creel, formerly on its staff but now the newly appointed police commissioner of the reform régime, should report the proceedings. Mr. Creel received a little call from a delegation of the Denver ministers, in which they gave him to understand that they would consider the acceptance of such an assignment by a public official as reflecting little credit on the new order of things in Denver. Mr. Creel immediately requested to be released from his task and the paper as quickly consented. The police commissioner expressed his views at some length in a letter to the chairman of the delegation, Rev. O. W. Auman, in which he took occasion to say: "You must see, therefore, how little sympathy I have with the 'reform' that seeks to make people good by making them 'stop doing things.' And as your group talked to me yesterday, and as I have read the various letters with which others of like thought have favored me, I could not help thinking how splendid it would be if this passion of protests over my humble attendance at a prize fight could only be directed against some of those industrial, political and economic evils that curse our society." Possibly a good many people would class prize-fighting as a factor not so far removed from that complex "industrial, political and economic" situation to which Mr. Creel refers. Nevertheless, it is welcome to find him saying before the close of his communication, "I make bold to call myself a Christian, and in the administration of the police department with which Mayor Arnold has intrusted me I am trying, as much as I may, to give practical application to the teachings of the Gentlest Soul the world ever knew."

To a friend's house the road is never long.—Danish Proverb.

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## Hungering and Thirsting

"The greatness of the soul is measured by the number, the intensity, and the quality of its desires." That we have few desires is not necessarily a credit to us. We do not blame a hog for being satisfied when he has enough to eat and place to sleep and grunt. We expect a man to be more ambitious. Our educational institutions aim to strengthen the life of the individual by the proper cultivation of his desires. They present to him the appeals of science, art, philosophy, and religion that they may help him to fulness of life. We advocate the beautifying of our homes, our churches, our public buildings, and our streets in order that all the people may have a better life, that is, have the right kind of interest in a large number of things.

If we hunger and thirst after righteousness, we shall have it. The politician who supports a good measure because it is popular and not because he sets righteousness before party success does not grow into greatness of character by means of his public services. The citizen who supports the churches and assists in suppressing open vice for business reasons only is not becoming a saint. Men without a passion for righteousness are easily led from the paths of formal virtue into the practice of lawlessness and notorious crime. Hunger and thirst for righteousness may compel us to act against common opinion and to incur the wrath of fellow citizens and fellow members of the church whose ease we have disturbed. The statesman is called fool, dictator, meddler, and traitor when he jeopardizes party success for the sake of principle. But it is he who finally writes just laws for his nation.

"If you really want to be good, your progress may be slow, but at last you will be good. Christ is pledged to satisfy, if you only go on wanting." Hunger and thirst must be constant if they are to lead us to righteousness. If they are genuine, they are permanent. The shame of being caught in wrongdoing often deceives us into thinking that we hate the evil and love the good. Moved by this shame we promise ourselves and our friends to leave our evil ways and walk in the paths of righteousness. Our promise means nothing for the reason that we are thinking only of how to escape something disagreeable and have no longing for the free life of doing the will of God. It behooves us, then, to become acquainted with Christ that we may know what goodness is and be mastered by the passion for it. In justice to ourselves we should jealously guard against the influence of the insincere and the cynic.

The methods adopted by passionate lovers of righteousness often give offence to the guardians of propriety. They may be crude. If they are, we can understand the reason. Men who are more concerned for the substance than for the form may easily underestimate the value of form. They may also know that new wine must be put into new bottles. General Booth and his noisy army scandalized the religious world when they began their mission to the underworld. Dignified bishops and preachers would have nothing to do with a movement that ran counter to so many hal-

lowed traditions. But the army and its general went on their way and did what they set out to do. Now the general is one of the world's heroes. In his old age and blindness, he has the sympathy and love of millions. And this suggests that we ought to ask first what men are trying to do, and why they are trying to do it. After we have learned these, we may not be so ready to criticize their methods. It may be perfectly clear that new methods are needful for the kind of work that is to be done.

Is the church in earnest about the evangelization of the world? Has it a social message, or is it only pretending to have one that it may be in the fashion? Does it really want to aid the weak and oppressed, or does it use the language of the ancient prophets and of its Master without having the love for souls that makes the words living? Does it care whether the drunkard and the harlot are saved? Or has it entered into rivalry with the amusement park? Is it seeking respectability or righteousness? Before the world asks what we believe it asks about the intensity of our belief. An indifferent church is ignored. A church that has the love of its Master for men, the sinful, the outcast, the sick, and the weak will force attention to itself. It will gather strength and wisdom day by day. It will speak with power, and its interests will broaden to meet the needs of humanity. [Midweek service August 14. Matt. 5:1-3.]

S. J.

## The Earnings of College Men

The following table will be of interest to those who are laboring in behalf of education. Does education pay? A Princeton dispatch to the New York Times brings into reduced compass the results of an elaborate tabulation of statistics in which the earnings of college men are exercised. It also views in comparison the results of the Yale investigation and some figures derived from a Harvard canvass. We quote:

"The average incomes [of Princeton, 1901] were: First year, \$706.44; second year, \$902.39; third year, \$1,198.94; fourth year, \$1,651.15; fifth year, \$2,039.42; sixth year, \$2,408.30; seventh year, \$2,382.33; eighth year, \$2,700.37; ninth year, \$3,221.89; tenth year, \$3,803.58. This record includes only individual earnings and is exclusive of allowances and legacies. Those men going to professional schools or taking graduate courses after leaving Princeton were not considered until they had finished their studies. To make the record complete the cards which the 1901 men filled out were confidential and anonymous.

"The class of 1906 of Yale is the only satisfactory basis for a comparison with Yale or Harvard classes. The first five years' record of Princeton, 1901, and Yale, 1906, shows that the Yale men earned more during the first three years, but the earnings of the Princeton men increased more rapidly, and, at the end of five years, are almost \$200 more than the Yale average. The Yale average incomes were \$740.14, \$968.80, \$1,286.91, \$1,522.98, \$1,885.31, as compared with the Princeton averages of \$706.44, \$902.39, \$1,198.94, \$1,651.15, \$2,039.42.

"Other statistics compiled by the 1901 men show the comparative number of marriages of Yale, Harvard, and Princeton, and the number of children which have 1901 fathers from these several colleges. The class of 1901 from Princeton shows that of 268 men, 175, or a percentage of 65.2 are married. They have a total of 219 children, or a percentage of 1.25 to a marriage. The class of 1901 of Harvard has 720 members, of whom 398 are married, a percentage of 55.2. They have a total of 413 children, or a percentage of 1.03 to a marriage. At Yale from a class of 236 graduating in 1901, 128, or a percentage of 57.6, are married. They have 99 children, or a percentage of only 0.77."

The table of incomes gives the following results:

"Business for the first ten years gave the following average incomes from the first to the eleventh: \$705.54, \$934.42, \$1,196.19, \$1,956.51, \$2,402.77, \$2,860.30, \$2,756.50, \$3,703.64, \$3,861.46, \$1,684.69.

"Teachers for the first ten years earned the following average incomes each year: \$784.72, \$839.70, \$1,005.58, \$1,110, \$1,215.35, \$1,404.16, \$1,532.08, \$1,715.38, \$1,729.16, \$1,779.16.

"The clergymen's averages began the third year after graduation, and were: \$520, \$1,001.25, \$1,187.33, \$1,242.85, \$1,421.42, \$1,550, \$1,607.14, \$1,714.25.

"Lawyers earned during the ten years beginning at once after graduation: \$355.20, \$610.16, \$900, \$1,389.41, \$2,094.61, \$2,890.10, \$3,089.16, \$3,344.18, \$4,140.08, \$4,994.88.

"Physicians earned the following, beginning the second year after graduation from Princeton: \$1,106.25, \$1,714.87, \$1,471.15, \$1,366.22, \$1,503.00, \$2,116.13, \$2,434.48, \$3,094.45.

"Engineers earned \$648.88, \$1,029.50, \$1,218, \$1,328.18, \$1,878.18, \$2,620, \$2,387.55, \$2,700, \$3,002.

"The average incomes of journalists were \$741.25, \$925, \$1,096.66, \$1,213.33, \$1,413, \$1,412.50, \$1,740, \$1,983.75, \$2,115.

"The average incomes from other occupations, such as farming, chemistry, forestry, etc., were as follows: \$766.53, \$878.57, \$1,016.42, \$1,400.23, \$1,758.33, \$2,032.30, \$2,684.61, \$2,830, \$3,025.38."

The soul which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance: its path opens daily more and more to perfect day.—Fenelon.

## Editorial Table Talk

### Classical Versus Practical

The press of Europe has been given to "innumerable laughter," as Homer would say, over the statue of Herr Krupp, lately unveiled at Essen, the site of his vast gun-works. The memorial is heroic in size and of the finest bronze, but the great inventor wears a frock coat, carries a cane and in his right hand bears a "stove-pipe" hat. The classicists burst into fits of merriment whenever a picture of the monument is shown them. But we doubt if the statue be more ridiculous than the white marble bust of Washington at the Capitol—minus a shirt and swathed in a Roman toga. The modern man is not so anxious about the folds in his tunic as about the pockets in his trousers. He is willing to renounce the graceful for the useful, and the people applaud his choice. When Edward VII was crowned in London he elaborated uniforms of the king's bodyguards elicited no cheer, but the troops in khaki, just back from South Africa, moved amid a cyclone of huzzas. And what is true of dress is true of words. The English of Samuel Johnson and Joseph Addison is sonorous, rhythmic, charming to the literary esthete; but if the minister would reach the people he must clothe his thought in the language familiar to "the man in the street." It is not necessary that his sermons be literary models for future ages but it is necessary that the man of his own day feel their force.

### A Postage Stamp

We have never been much interested in the hobby of the stamp collector. To tell the truth, we have sometimes turned over a highly valued album with a feeling akin to weariness, and wondered how anyone could become profoundly impressed by changes which seemed scarcely more than such as might be made by a slip in handling a graver's tool. Notwithstanding the fact that King George V. of England is said to be the greatest philatelist living, the making of such a collection has not seemed to us quite worthy of royalty. Perhaps it was some suspicion of such judgments that suggested the placing the crowned head of his Queen Mary upon the new penny stamps, one of which we received this morning from Newfoundland. Not being an expert in these high matters, it struck us as something new, this portrait of the queen taking the place usually assigned to the sovereign himself. Perhaps the suffragettes have gotten after King George, and he has in this way sought to save himself from the rough handling which so often lies in wait for the unhappy premier of his realm.

But in the same mail we found another stamp which we carefully removed from its envelope and have put as carefully away among our treasures. It is the familiar Chinese imperial post stamp for "one cent." It is of a yellow brown color, having for its center the well-known imperial dragon, with presumably a statement of use and value in Chinese characters upon the encircling band. But across the face of the stamp are four characters added by a rubber stamp in bright red, which—so the enclosed letter tells us—asserts that the empire has passed away and the Republic of China taken its place. Was ever so momentous a change told in words so few or by a process so significant? That seemed ages away at the time of the

Boxer outbreak in 1900. But this postage stamp, itself adopted after that attempt at revolution, is already "out of date," and the imperial dragon is rudely defaced by a big red character obliterating its head and proclaiming that "old things are passed away and all things become new" in the land where nothing had changed for a millennium. It is all gone now, and if anyone doubts that, he may look upon this tiny print less than an inch square which contains the most momentous bit of history in the affairs of the modern world.

### The Gambling Vice

The lottery is the only financial enterprise which openly advertises that the investors will get back less than they put in; yet the fascination of gambling is such that few governments have sufficient force to suppress it. If one should visit the Black Museum in New York City, where are kept the gambler's confiscated kits, he will find there duplicates of the cheating devices which characterize similar tools dug up at Pompeii. Not content with any "rake-off," the gambler has always been a thief. But he is more and worse. Recently in New York City a gambler was called out of a crowded hotel into a busy street and shot dead by men said to be in connivance with the police force of the city, with whom he had refused to share his ill-gotten gains. Some years ago intent upon certain sociological problems, we visited a central bureau of detectives in the East, only to find the office in dire confusion. Half the force had been put under arrest just before our entrance, accused of collusion with the gamblers they were supposed to run down. Men who like to call sin by euphemistic names tell us that drunkenness is "not a sin so much as a disease." What about gambling? It in no way affects the physical man but it degrades, enslaves and ruins the soul. The boy or the society matron who trifles with it is a fool.

### Big Addition of Lawyers

The most hardened of practitioners gasped and the callous "turned pale" when the examining committee for the courts opened the gates to the aspirants for legal fame and fees and they proved to be 261 in number, most of them residents of Chicago. The states attorney welcomed them in words which recalled to the minds of the elderly readers the promise of our southern brethren before the war, that they would welcome the northern "hordes"—but "with bloody hands to hospitable graves." Even the most Chesterfieldian of our lawyers could only promise half rations to such a sudden accession. But it would be well if our ministerial brethren would make something of a study of the sister professions. According to the last report of our Bureau of Education there were in the United States 9,583 students in American theological seminaries, 18,000 in the law schools and 22,787 in the medical colleges. The theological institutions graduated 1,644 last year, the law schools 3,999 and the medical colleges 4,802. Forty per cent of the students of theology are college graduates, while only 21 per cent of the law students are, and less than 10 per cent of the doctors. The ministry may not be "experts" in the "original tongues" or the sciences,

but they constitute the only "learned profession" we have. The minister may be underpaid, as he believes he is, but what must be the pitiful case of this vast number of young lawyers and young doctors whom the schools turn loose every summer?

### Country vs. City Schools

There seems to be "something rotten in the state of Denmark" when our postal officials in this great city advertise for clerks and carriers, stating in their call that "graduates of country grammar schools are preferred." Two-thirds of the applicants coming from the grammar schools of the city are said to have failed at the last civil service examination. It is rather a sad commentary upon a very expensive and much lauded system that so large a proportion of its alumni should balk at so simple a test. We teach our kindergartners to dance and our high school pupils to cook. But what are we teaching our children in the grammar schools when the Chicago post-office has to call for "graduates from country schools" to fill its humbler positions?

### No More Prize Fight Pictures

Husky, tough young men will probably continue to swat each other on the nose with boxing gloves for the enjoyment of a so-called sport-loving public for a while to come, but no longer will moving pictures be shown in this country of their brutal and bloody contests. On July 19 prize fight moving pictures became a thing of the past in the United States when the House passed a Senate bill prohibiting the transportation of such moving picture films between the various states and territories or from foreign countries. Heavy fines for violation of the proposed law are fixed by the bill. Southern members of Congress were especially interested in the proposed law because of the race feeling stirred up by the exhibition of the Jeffries-Johnson moving pictures in their section of the country. Senator Simmons of North Carolina and Representative Sims (Tenn.) pressed the bill in the Senate and House.

It is a well known fact that the defeat of James J. Jeffries by the burly but most scientific colored fighter, Jack Johnson, two years ago, in Nevada, caused a more bitter race feeling than ever to spring up and resulted in many killings throughout the country. We suspect, however, that if it had been Mr. Johnson and not Mr. Jeffries who had been jolted into insensibility on July 4, 1910, there would have been no such active demand on the part of the constituents of Mr. Simmons and Mr. Sims that the moving pictures of prize fights be suppressed. While the powers that be at Washington are putting a quietus to boxing pictures, it might be a good idea to suggest that they look more closely into the murder, suicide and hold-up pictures that are thrown on the screen in a good many of these five cent theatres for which there is such a craze just at present in this country. A good many, in fact a large majority of the patrons of these cheap show houses, are women and children who are not helped by looking at mimic crime of any sort.

—There are now 1,744 organized bodies of the Y. M. C. A., with a total membership of 563,479, in North America, according to the year book of the association issued on August 1st. There has been a gain of 27,500 members in the last year. The value of the new buildings opened is approximately \$5,500,000, making a total value of about \$73,000,000.

# Dr. Washington Gladden on Unity

## A Sermon Preached to a Concrete Situation

**EDITORS' NOTE:** The following sermon by Dr. Gladden was delivered in the little village of Dublin, O., near Columbus. A bit of history lies back of its delivery. A severe storm had demolished the Presbyterian church building, leaving the Methodist and Disciples houses standing. The Disciples have a splendid house but no preacher. The Methodists are a small, struggling band. The Presbyterians have a pastor and are active. When the Presbyterian house was destroyed people began to talk about uniting the three congregations and using the Disciples' house of worship for the united church. Dr. Gladden was invited to speak two Sunday afternoons to the people of the community. On the second of these occasions he delivered this discourse. It was reported in full in the Columbus daily papers and brought the problem of Christian unity before the larger community as well as the rural village.

"I beseech you, brethren, through our Lord Jesus Christ, that ye speak the same thing and that there be no divisions among you."

"Two weeks ago we found reason for believing that all the Christian people in any community constitute the Church of that community; that there ought to be only one Church in any community. If the community is populous there may be several or many congregations worshipping in different places and perhaps with different forms of worship and methods of work; but all these congregations should be considered as belonging to the one community Church, and should be working together, intelligently and harmoniously, for the Christianization of the community.

### Against Division.

"If the community is small it is manifestly inexpedient that the Church should be divided into several congregations. Where the number of worshippers is not so large but that they may all conveniently be seated in one room of moderate size, it is the dictate of reason, economy and common sense that there should be but one place of worship.

"Protestant Christians are agreed on all essential things; the things that they differ about and divide over are not essential things. Not one of the things that we stand for as denominationalists was ever mentioned by Jesus Christ.

"Therefore we all know that when we divide and weaken the Church of Christ in any community in the interest of any kind of denominationalism, we are sacrificing things which are vital and essential for things that are non-essential and superficial; we are sacrificing life to form. And that, I submit, is a very serious thing to do.

"You would not feel justified in chopping a human body in two because its proportions do not quite accord with your notions of symmetry; but the Church, which is the body of Christ, is cloven asunder and hacked to pieces, over and over, in thousands of our communities, to suit our notions of ritual or polity or dogma. This is the sin of schism against which Paul warns the Corinthians in this very epistle. We have been committing it so long and so shamelessly in this country that many professing Christians have lost all sense of the enormity of the transgression and have learned to consider it a virtue.

"It is a hopeful sign that Christians in all the denominations are beginning to search their hearts and to try to clear their skirts of this wickedness.

### Discusses Church Surveys.

"The department of the church and country life in the Presbyterian church, under the leadership of the Rev. Warren H. Wilson, is making some extensive studies of rural conditions. Four surveys have been made, in four different states, each covering considerable territory, and bringing to light the facts concerning the religious, social, educational and economic life of these rural communities. In Indiana three counties are studied, in dif-

ferent parts of the state, with populations averaging about 25,000 each. In these three counties there are 232 churches making about one church for every 320 of the population. These counties have all been decreasing in population during the last ten years. In Daviess County the population has decreased 7 per cent, and the church membership 14 per cent. In Marshall County the population has fallen off 4 per cent and the church membership 7 per cent.

"In Boone County the population has decreased 6 per cent and the membership has increased 10 per cent. Of the 232 churches in these three counties 38 per cent only are growing; 13 per cent are standing still, and 48 per cent, or nearly one-half, are losing ground.

### Rural Church on Decline.

"This steady dwindling of the rural churches is an ominous fact. It is true that the population is decreasing, but in almost all cases the church membership is decreasing much more rapidly than the population. And the time has come when it is necessary to ask this question: to what extent is the lessening population due to the enfeeblement of the churches?

"It is not the only reason, but it is one strong reason why rural districts are being depopulated. The feebleness and pettiness of the religious life of those districts accounts, in part, for their diminishing population and their lessening productiveness. I am sure that if the religious life of the country and the villages were vigorously maintained many who now go away to the cities and large towns would stay in the country, and many would come into the country to live who do not now come.

"The country church, which ought to be the center of life and inspiration and attraction for the community, is, in many cases, a drag upon its progress and a blight upon its prosperity.

"What is the reason of this? It is simply the enormous overchurching of the rural population. It is the fact that in a community which could be amply served by one church there are generally from three to seven churches.

### Eight Churches to One School.

"Here is a map of a little district in Pennsylvania, where there are 662 inhabitants. The schools in that district have been consolidated. There is but one school, in the center, doubtless a good one. And now how many churches do you suppose there are in that district? Well, there are eight! They can get their children all together in one school, but for their religious life they have to have eight churches!

"There is a little township in Indiana with 1393 inhabitants and nine Protestant church buildings and no resident minister. Churches enough surely and denominations enough, too. How many denominations do you suppose they need in Marshall County, Indiana? Twenty-nine!

"One is assured that with one-half the

number of churches and one-fifth the number of denominations the religious life of these communities would be much more vigorous. In this same county, where there are twenty-nine denominations and ninety-one churches, only 27 per cent of the population are church-members.

"What I am showing you is the simple operation of cause and effect. Where the body of Christ is hacked to pieces after this fashion and its dismembered fragments are scattered over the face of the earth, you must expect just such results as these—a great number of feeble and petty and unimportant churches, steadily decreasing in membership; religion a by-word in the community; the spasmodic efforts that are made from time to time to increase the membership only intensifying the rivalries by which the religious life of the community is perverted and enfeebled.

### Reason for Condition.

"These reports spread before us with remorseless realism, the kind of spite and jealousies and squabbles which their brainless sectarianism produces. It is only too evident that this is the kind of character which such conditions must bring forth. There is no wonder that churches dwindle where such a spirit animates them. And there is no wonder that the rural communities are in so many cases losing ground. Communities where religion takes on such forms as these are not communities where intelligent men and women want to live and bring up families.

"The Church ought to be in every community the unifying, reconciling, harmonizing influence. What all these rural communities need is the spirit of co-operation. It is the business of the church to develop this spirit. Instead of this, in many communities, it divides the community into competitive and contentious cliques; instead of promoting peace and good-will it propagates rivalry and strife.

"That is a dreadful thing to say, and I would not say it if truth did not compel me. It is by no means true of all rural communities, but it is true of great numbers of them. The conditions described in these reports exist all over the land. And the time has come when American Christians must face these facts and deal with them courageously.

### Urges Number Reduction.

"The first thing to do is to reduce, relentlessly, the number of churches. As a general rule, in a community of 1,000 people one church would be infinitely better than five, much better than three, considerably better than two.

"A church building with a seating capacity of 500 would be ample for all the needs of such a community. For it has been ascertained that not more than 58 per cent of the inhabitants of any community can ever be at church at any given service. The aged and infirm, the sick and disabled, the infants, and those who are compelled to remain at home to care for these, make up,

at any given hour, more than two-fifths of the population.

"If every one in the town came who could come, there would be only 580 persons in church. But among the 580 who could come there are still, in every community, a good many who don't come and won't come. A building which would seat 500 would therefore be ample for a town of 1,000 souls. And one church, worshipping in such a building and drawing into its assemblies all men of good will in the community would be an infinitely greater force for good than two or three or five competing churches dividing the population among them, and tearing the seamless robe of Christ into sectarian rags.

#### Question Becomes Problem.

"This is the problem with which the churches of the country have got to deal. The only possible way out is the wiping out of existence of thousands of churches. It is the only thing that will save Christianity from death by dry rot.

"I do not believe that the good Lord is going to permit his Church to be destroyed, and therefore I am sure that he will find some way of enforcing the conservative surgery which is necessary to save its life.

"I do not believe that things have ever been so bad in Dublin as in some of those towns which I have described; but you have had too many churches here, as you, all know

and feel. And now, without your seeking it, the opportunity has been thrust upon you of removing this hindrance and putting the religious organization of your community on a reasonable and Christian basis. I am sure that the people of this community are too clear headed and too sound hearted to evade or neglect this opportunity.

#### Figures are Advanced.

"In this village there are by the census less than 300 inhabitants. In the township of Washington there are about 1,200. There are two churches in the township, outside the village—five churches in the township.

"We may assume that the outside churches will remain for the present and that they will provide for a part of the population—say one-third of it. Dublin then will be responsible for about 800 people. And one church, as we have seen, can easily minister to 800 people. One church here in Dublin would be a radiating center and a reservoir of power for all the region round about.

"My heart is full of the possibilities for such a church which open before my vision. Let me say to you, before I close, that this movement, if it amounts to anything, will mean sacrifice for all of you. You don't get any of the best things without paying for them. I do not refer particularly to money sacrifices, though I think that if you are going to have the right kind of a church here it will cost you something. What I am

thinking of are the sacrifices you will have to make of things that are harder to get rid of than money.

You will have to stop thinking that the particular denomination to which you happen to belong is the only church in the world and that the matters about which you differ from other Christians are matters of vital consequence.

"And, finally, I have no doubt that some of you—perhaps not all of you—will have to get rid of your idea of what religion is and get a new idea, large enough to fit the new conditions. You want to get hold, all together, of one great, big, adequate idea of what religion means. You can state it in one word: Religion is friendship—friendship with God, friendship with men.

#### Sees Heaven on Earth.

"I believe that this includes everything that is essential in religion. There is nothing mysterious about it; everybody can understand it. And if you can have a church here in Dublin in which all the members are trying hard to be friends with God and with one another, you will find that a great many people who are not in any of your churches will want to belong to it.

"It will become, year by year the dearest place on earth to many; and it will not be hard for men and women dwelling hereabouts to believe in heaven, for they will be living in it every day."

# A General Convention of Disciples

## Reconstruction and Unification of Missionary and Philanthropic Interests

### REPORT OF THE COMMITTEE.

The movement which has resulted in the following report originated in the belief of many brethren that there was a wide-spread demand for a rearrangement of our calendar of missionary and benevolent offerings. A Calendar Committee was appointed at the Buffalo Convention in 1906. It held several meetings the following year. Three hundred letters were received by this committee, and ninety-eight per cent of them expressed an urgent desire for a change. Many of the ministers were embarrassed because the congregations were restive and confused under so many special offerings, and felt strongly that some of them should be abolished or merged with others. To others it seemed as if a rearrangement of the offerings was demanded in order that all should have equal emphasis and opportunity in the gifts of the churches. Also, it would prevent any hurtful rivalry among the different societies, all equally valuable and important.

At the Norfolk Convention, October, 1907, the report of the Buffalo Committee was delayed by reason of the crowded condition of the program until 6 p. m. of the day on which it was presented, when, there being so little time for discussion, it was referred back to the committee for one year.

The report made by the committee at the New Orleans Convention in October, 1908, was tabled in order that a new and more representative committee might be created. This new committee consisted of one member from each state society, and three members from each national society, making a committee of thirty-one members. Three meetings of this committee were held, one in St. Louis and two in Pittsburg. These meetings led to the conclusion that more was needed than a mere rearrangement of our calendar; hence the committee recommended to the Centennial Convention, Pittsburg, October, 1909, the appointment of "A Standing Committee of Seven, one to be selected by each of our general boards and one by

the State Secretaries' Association, to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two boards with central headquarters." This recommendation was presented at the request of a conference of representatives of all the general societies held in Indianapolis, September 17, 1909, and signed by Archibald McLean, F. M. Rains, Walter Scott Priest, A. M. Harvuot, Mrs. Anna R. Atwater, Mrs. M. E. Harlan, G. W. Muckley, C. J. Tanner, J. H. Mohorter, C. H. Winders, A. L. Orcutt and Jabez Hall.

In accordance with the above recommendation, the committee on "The Reconstruction and Unification of our Missionary and Philanthropic Interests" was appointed as follows: A. B. Philputt, chairman; J. H. Mohorter, W. F. Richardson, C. J. Tanner, W. A. Baldwin, I. J. Spencer, and Mrs. Anna R. Atwater.

This committee reported at the general convention in Topeka, Kans., in October, 1910. After discussion the report was recommended and, by vote of those present in convention, the chairman of the convention was instructed to enlarge the committee by the appointment of three additional members who should not be officially connected with any of our national societies. The following were appointed: F. A. Henry, Finis Idleman and B. A. Abbott. These, with the seven representatives of the general societies, constitute the present committee.

At the Portland Convention in July, 1911, the committee requested to be given still further time before making its final report. This request was granted and the time extended until the Louisville Convention in October, 1912.

It will be seen from this brief historic note that the matter has not been hastily brought up nor inconsiderately pressed upon our con-

ventions. It has been the subject of much deep and earnest thought, and has already been before six National Conventions, held in the Northern, Eastern, Southern, Central and Northwestern sections of the country; thus affording ample opportunity to the brotherhood for consideration and action. Each of these conventions has felt that some method of organization more satisfactory than the present ought to be found.

The brotherhood has grown to be great, and the mass-meetings to which our societies report are large, and it is believed that such a plan as that recommended in this report will greatly strengthen the societies, give orderliness and dignity to our meetings, and prevent any tendency to the concentration of our work in the hands of the few by keeping it under the direction of all the churches of the whole brotherhood.

Your committee would recommend, therefore, the organization of a general convention of churches of Christ as the most feasible method for promoting the unification and increasing the efficiency of our missionary and philanthropic organizations.

We are confirmed in this judgment by the following considerations:

*First:* There is a widespread sentiment among our brethren in favor of a closer co-operation of our churches in our present missionary enterprises.

*Second:* There is a deepening conviction that the churches should have a more direct supervision over the work of the societies for whose support they are responsible.

*Third:* There is an increasing demand for a more systematic and economical administration of all our organized work, and a conviction that by better methods of co-operation the churches would greatly enlarge their contributions to all our philanthropic agencies and the efficiency of all our societies would be increased.

(Continued on page 15.)

# THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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## CHAPTER XII. (Continued.)

Bauer stared at Clifford, hardly knowing how to take all he said. The German mind was not acclimated to this special kind of humor. But Clifford was so absolutely frank, and happy, so free from any hint of heartbreak or trouble, that the more Bauer listened to him the more he liked him and the more fascinated he became with his peculiar surroundings. He had never known any real Christian people except the Douglas family, and the spectacle of the genuine self-sacrifice, the bearing of daily discomfort and pain and wrong, with such cheerfulness and even hilarity, moved him with a feeling of astonishment.

Clifford's description of Miss Gray filled Bauer with wonder that a young woman of such character and attainments was willing to go to such a place and give her life to the seemingly impossible task of Christianizing a lot of dirty, superstitious, lazy Indians. That was his definition of her task and of the people whom she had come to serve. But he had not yet learned even the first short lesson of the attractiveness of the missionary call. And he had not even a glimmer of the great fact that the history of missions in every age reveals the beautiful fact that some of earth's choicest spirits have considered missionary work as the most honorable and honoring work in the world, and that no grace or strength of mind or body is too great to pour it all out unstintedly on just such dirty, unattractive beings as Indians. Bauer was destined to begin by pitying a mistake which such a young woman as Miss Gray was making, and end by envying her the place which she had made for herself in the hearts of these neglected people.

He was silent during a period while Clifford was busy with some part of his harness demanding his attention, then Clifford said, after whistling a bar of "Anywhere with Jesus I can safely go":

"Any more of our folks you want ante mortem epitaphs of?"

"Mr. and Mrs. Masters. Of course I've not seen them. I've heard Mr. and Mrs. Douglas speak of them. It was through Mr. Douglas, you know, that I came out here."

"Yes, the Douglasses are good friends of the Mission. Mr. Douglas sends us two hundred dollars a year and sometimes as high as four hundred and twenty. Wish he'd come out here and bring his family. Hasn't he got a daughter by the name of Helen?"

"Yes," said Bauer. And try as hard as he would he could not conceal his embarrassment.

"Do you know her? Is she a nice girl?"

"Yes," said Bauer, again blushing deeply. And then he hastened to say, quickly for him:

"You were going to tell me about Mr. and Mrs. Masters?"

"Oh, was I? Well, they're the salt of the earth, too. They don't count any cost and the harder the work, the better it seems to suit. Mr. Masters can live on eighteen dollars a month and board himself. There isn't anything he can't do, from making a

windmill out of a bushel of old tin cans to preaching seven times on Sunday. And Mrs. Masters is a prize winner for making trouble feel ashamed of itself. She never complains about anything. One week last summer we had eight days of continuous wind. You never saw a desert wind, did you? Or taste one? Well, you have one of the times of your life coming to you. The sand cavorts around like spring lamb and peas. You can't shut it out of a hard-boiled egg. It drifts into the house and covers the dishes and the beds and the books and the chairs and the floors and does the work of blotting paper while you're writing letters to the Agricultural Department in Washington asking them to irrigate the Little Colorado so we can raise garden truck in the channel between the rainy seasons. At the dinner table the custard pie looks as if it was dusted with pulverized sugar and you eat so much sand that you begin to feel the need of a gizzard like a hen. It fills your pockets, and at night you can shake a pint out of each ear, if your ears are big enough. It drifts up on the porch like snow and sifts through a pane of glass like a sieve.

"Well, all through that eight-day week, Mrs. Masters was so cheerful it was actually depressing. She couldn't have looked cheerfuller if she had been going over to Flagstaff to sit for her photograph on her birthday. The rest of us just groaned and bore it. We lost our temper with one another and never found it again till the wind quit. We were ornery and fractious. We just couldn't help it. But Mrs. Masters went around the house nursing the baby and a toothache and singing so loud you could hear her way out to the graveyard:

"The sands of time are sinking,  
The dawn of heaven breaks,  
The summer morn I've sighed for,  
The fair sweet morn awakes."

My! I used to think to myself if the man that wrote that hymn knew how the sands of Tolchaco were sinking into our hair and spirits, he'd a written another verse, to cheer us on our sandy way. But any woman that can keep up her spirits during a desert sand storm is more than a half sister to a cherubim. I don't want to know anyone better than that. It would scare me to be in the same room alone with him."

"I'm sure I shall like them both," said Bauer. "It seems to me that all the people here at this Mission are pretty near the angels."

"Well, some of us are a little lower, I guess. But we do have some jolly times and no mistake. Barring the heat and the sand and the floods and the drinking water and the wind and the canned goods and the absence of pasture and the high price of hay and the lack of shade and a few other little things, Tolchaco is a great resort all the year around for people that aren't too particular about trifles.

"But you've pumped me dry about us; mind if I ask a few questions about you?"

"No," said Bauer with a smile. "There isn't much for me to tell."

"I take it you're a German to start

with?" said Clifford gravely, but he managed in some remarkable manner to work and whistle at the same time he spoke.

"Yes."

"You won't have much use for the language out here, except Miss Gray uses it if she wants to. She's reading a book right now in German, written by a Mr. Goethe. If I had a name like that, I'd have it broken up and set again in a new frame. Mr. Douglas in his letter about you said you were an inventor by trade. But he didn't go into particulars. What can you invent?"

Bauer started to tell Clifford about his incubator. Clifford grew so interested that he dropped his work and came over on the log by Bauer to listen. He was just eagerly beginning to ask a number of questions when he looked up and exclaimed:

"There's that old white face broke his hobbles again and he's heading for the corn patch. I'll have to head him off."

He started towards the unshackled offender, and Bauer was amused to see the animal, the moment it caught sight of its keeper, kick up its heels and make a dash for the 'dobe flats into which it madly galloped, Clifford disappearing in its wake, enveloped in a cloud of dust.

The afternoon sun was pleasantly flecked as it sifted down through the cottonwoods on Bauer, and he sat there going over his talk with Clifford and smiling once in a while in his own fashion as he recalled a sentence here and there. It was pleasant to be with friends, to feel the strength coming back, to note the response of his lungs to the full drawn breath. He had not had a hemorrhage since reaching Tolchaco. And in spite of his submersion in the river he had suffered almost no pain. He began to construct some kind of a future, and wonder what he could do while at the Mission to help in any way. He was paying for his board, and by the plan arranged between Douglas and Masters they were to provide medical help or nursing if necessary. But Bauer had surprised everyone by his wonderful response to nature's help and it looked now very much as if in less than six months he would be on the road to full recovery. It was now the last of June and the desert heat was pulsing over all the strange land, but Bauer was drinking in health and beginning to yield to the glamour of the place.

"Guide me, Oh, Thou Great Jehovah, Pilgrim through this desert land"—a voice soared up close by, ringing down past Bauer, and he looked up towards the Mission.

Down the slight elevation came a young woman with a group of children following. As they came down near where he sat, Bauer saw it was Miss Gray and half a dozen of her charges who had been left in her care while Miss Clifford and one of the housemaids had driven over to the Canon to see a sick woman.

She came and sat down on the sand at the side of the old log and said in a perfectly simple and friendly manner, free from all hint of embarrassment:

"I saw you were all alone here, Mr.

Bauer, and came down to see if there was anything you needed. If you want to be alone, I'll go away."

"Why, no, I don't need anything, and I don't want you to go away, at least not until I have tried to tell you what is not easy to say, what a wonderful thing that you—that you actually saved my life from that treacherous stream!"

"Oh, I was only too glad to do it, it wasn't any trouble at all, don't think of such a thing," the young woman tried to speak lightly, thinking she detected a note of unnecessary shyness in the German youth. To her surprise Bauer burst out laughing.

"I beg pardon, Miss Gray, but that is just what Mr. Clifford said you would say if I tried to thank you, and I couldn't help laughing, it sounded so strange."

"What else did Mr. Clifford say?" asked the life-saver, looking up quickly at Bauer.

Bauer was so taken back he couldn't reply. Miss Gray laughed, the most jolly, contagious laugh Bauer had ever heard.

"Never mind. But isn't Mr. Clifford a character? He's one of the rarest fellows you ever saw. The most self-sacrificing and self-forgetful man I ever knew. And the bravest. I wish you could have seen him in that tangle with Tracker and the horses. I never expected he would get out alive. Did he tell you about it?"

"He told me about you. How you—"

"Had to strike you in the face? It seems dreadful, doesn't it? But I had to or you would have drowned both of us. You'll forgive that, won't you?"

"Forgive?" murmured Bauer.

"Because you see the Little Colorado is one of the most treacherous streams in the world. It's full of sink holes and they make eddies and whirlpools and when it's in flood as that day, it's carrying down all sorts of drift stuff and you are liable to get hit and pulled down. Well, Mr. Clifford went clear under twice, carried down by getting caught between the fork branch of an old water log. All the time he was pulling at Tracker and cutting away with his knife at the harness. If he hadn't cut the harness just in time, I couldn't have got you out, for you were caught around the feet with the lines. I suppose you got tangled in them when you fell over. We had a serious time getting Mr. Clifford back to consciousness. So if you are going to thank anyone it is Mr. Clifford who deserves most of it. I simply towed you to the bank after he had cut you loose."

"Then I owe my life to both of you. That makes you doubly my friends. You do not know how much it means to me."

"Consider everything said," interrupted Miss Gray with a cheery tone, "and of course you will excuse me for pulling your hair?"

"Pulling my hair," murmured Bauer.

"It couldn't be helped. Say no more. Oh, I want to tell you how lucky you are a German. I run across some hard places in Goethe's Hermann and Dorothea. Will you help me out with the translation?"

"Indeed I will, Miss Gray."

"You will have to do it in payment for saving you," she said lightly. And then with a change of manner—"How little we know the real value of life. Of any life. Now, that little girl Ansa. Come, Ansa, come here a minute."

Ansa, a six year old, came at once and stood by Miss Gray, looking up at her out of the blackest eyes. The American turned the little Indian face towards Bauer. "Look!" she said passionately. "Look at one of my beloved ones! Is she not entitled to a full womanhood redeemed and developed

by Christ? Has any living being a right to deny her that boon? Can America call itself Christian and go on refusing the water of life to these lost lambs of the desert?"

She seemed to forget Bauer's presence as she swept her arms about the child and enveloped it in a comprehensive enfolding of salvation as if by that act she would compel life abundantly for a soul that otherwise would never know it. Bauer had never seen anything like it and he was almost bewildered by it. He could not accustom himself to the sight of this talented, educated, cultured young woman giving her life to the hard, uncouth, repulsive surroundings. There were whole volumes of life that Felix Bauer had never opened, to say nothing of whole volumes he had never known to be in existence.

After a short silence, Miss Gray said softly, "You know the Douglas family? They are great friends of us here at the Mission. We want them to come out here some time. Do you know Helen Douglas? She and I were together one year at Manitou. She is a lovely girl."

"Yes," said Bauer. At that moment a call came from the Mission house for Miss Gray and she rose to go.

"Don't forget the Goethe when you're strong enough. Isn't it fine you're getting well so fast?"

She nodded a good-bye to him and left him to dwell over their little talk, but most of all he recurred again and again to the sight of her with her arms about the child, kneeling on the sand and looking off to the east, to that far east that might, if it would, with its opulence, save life, instead of waste it.

Mr. and Mrs. Masters came back from Tuba two days after and Bauer found them all that Clifford had said. Never in all his life had the lonely student been so petted and surrounded by friendship. He grew strong with amazing rapidity. Clifford joked him about his appetite and Masters threatened to raise his board bill.

One evening as Clifford and Peshlekietsetti were sitting by the hogon and Bauer was between them, Masters came down from the Mission waving a letter.

"Listen to this! Douglas and his wife, daughter and oldest son are coming to pay us a visit first of August. Isn't that jolly! We'll plan a trip to Oraibi. It's their turn for the snake dance. I haven't seen Douglas since we graduated from Phillips Andover. It's fine!"

Bauer was excited over the prospect.

"When will they be here?"

"First of August. In about three weeks now. We'll all go together. You'll be strong enough by that time. Mrs. Masters needs a little vacation. We'll leave some one in charge here and go and play a little."

Masters was as pleased as a child. Later on, after the papers had come in from Flagstaff, he announced that there were two parties from New York and one from Pittsburgh, going to cross up to Oraibi to see the snake dance from Canon Diablo. "The Van Shaws are listed. You remember, Miss Gray. Old friends of yours, aren't they?"

Miss Gray looked annoyed. The first time Bauer had ever seen such a look on her face. She answered, however, cheerfully enough, "The Van Shaws are relatives of mother's." Masters did not ask anything more and Bauer did not dwell on the incident. That night he lay watching the stars through the hogon door. Life was meaning so much to him now. But could he bear to see too much of Helen Douglas in this desert land? He was troubled over the question and its unsettled answer.

#### CHAPTER XIII.

It was an hour before sunrise at Tolchaco and Bauer had awakened from a restful sleep and from the place where he lay in the Council Hogon he noted with pure enjoyment the splendid color of the sky framed in the opening, the exquisite blending from the pearly grey into the unpaintable, soft moving colors that he had looked at with growing awe during many wonderful mornings in July. He could not remove the impression that it was God's hand that moved over the sky, painting with an art that man's cheap imitation could never approach even in the faintest degree.

It was morning of the day they were all to start for Oraibi to see the snake dance which was to be given in three or four days according to announcements sent out by the runners. The Douglasses had come as they had planned and had been visiting at the Mission now for two weeks. Mr. and Mrs. Douglas were delighted with what they saw and heard of the Mission work. Walter had made a horseback trip to the Grand Canon through the solemn dry pine forest from Flagstaff and had returned to Tolchaco in time to join the party for Oraibi. Helen had been received at once as a favorite by all the mission people, had renewed her acquaintance with Miss Gray, and had shown herself friendly, yet not too friendly, with Bauer, who had steadily gained in strength and was looking forward with great anticipation, as they all were, to the Oraibi trip.

He lay there contentedly musing in his deliberate way, for he mused as slowly as he spoke, when he was roused by a voice that came with clear accents across the 'dobe flats. He had heard it often in the early morning, but the sound of it never ceased to create in him a wondering awe and more or less bewilderment to reconcile his first thought of Elijah Clifford with other impressions that came on later. For it was Clifford's voice quietly speaking, yet in such distinct fashion that, although he was kneeling out on the edge of the 'dobe flats, what he said was plainly heard by Bauer where he lay and unless he had covered his ears he could not avoid catching the words.

"O Thou Dayspring from on high, what a glorious world we live in! Forgive us that we shut our eyes to its beauty and close our ears to its music. I thank you, God, for a good night's sleep and a good morning's wakening. Help all of us to make it a good day for one another. We think so much of ourselves, of our body's comfort, and what we shall eat and drink and be clothed withal that sometimes a whole day has gone and we no nearer the Kingdom. We've lost our way in the desert and the water all gone. We are going to start out today to see these poor creatures of yours go through their ancient prayer for rain. Forgive them, good God. How should they know any better? No one ever told them of a better way. And there's old Touchiniteel, poor old savage. I would give anything, most anything, to see him brought into the fold. Is he too old to be saved, Lord Jesus? Can't you save him? It's not easy, I know, but we aren't asking you to do easy things out here. Most of them are hard, but don't you like to do hard things? Isn't that what being God means? And Peshlekietsetti—he's another. I want to see him saved. And old Begwoettin. You know how the old man never told a lie in his life. And he loves his grandchildren. Why, he would die in a minute for Ansa and Riba. He can't be so very bad. Somehow I can't think of his being lost.

(To be continued.)

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## Doctoring the Marriage Ceremony

We often see criticisms of the marriage ceremony, such as the use of the promise to obey by the woman, and the reference to the custom of a bygone and barbarous time, in the question, "Who giveth this woman to be married to this man?"—evidently a survival of the time when the bride was sold, or given, by the father to the husband. Mrs. Humphrey Ward in her last novel, and Mrs. Charlotte Perkins Gilman, in her recent book, "A Man-made World," have criticized these (and other) features of the Episcopal ceremony.

A more radical attempt is made by certain socialists to eradicate its religious and sacramental character from the marriage ceremony. The marriage of Edmund T. Dana, son of Mr. and Mrs. Richard R. Dana of Boston, grandson of the poet Longfellow, and Miss Jessie Holliday of Harrow-on-the-Hill, the artist and suffragist, took place this summer on the lawn of the Dana estate. Edmund M. Parker, a justice of the peace, and close friend of the Dana family, performed the ceremony.

A sanctuary of ivy had been formed on the lawn in the rear of the residence, the only addition to the natural beauty of the picturesque outdoor scene. A small table in front, where Mr. Parker stood during the ceremony, was adorned with a huge bouquet of white flowers. The guests, who were immediate members of the Dana, Thorpe, and Longfellow families, were at one side. Both bride and bridegroom were unattended. Henry Holliday, father of the bride, was the only member of her family present.

A simple, low-necked dress and short skirt was worn by the bride. Mr. Dana wore a white flannel suit, with soft shirt and collar, with shoes to match. The double-ring ceremony was used, the bridegroom giving the bride a plain gold band ring, and received a chased silver ring in return. The ceremony lasted only two minutes. The guests then repaired to the front lawn, and bride and bridegroom returned to the Dana residence.

Since the bride and bridegroom are Socialists they arranged the marriage ritual, which is as follows:

Magistrate—We are here to witness the marriage of — and —. If anybody present knows any reason why these persons cannot lawfully be united in marriage let him now declare it. I require of you both that if either of you know any impediment to your being lawfully married you now declare it. Do you wish to marry this woman?

Man—Yes.

Magistrate—Do you wish to marry this man?

Woman—Yes.

Magistrate—And do you intend to help and comfort each other, and do you intend to bring up any children you may have to the best of your ability and for the welfare of the human race?

Man and Woman—We do.

Magistrate—Will you then express your minds to each other?

Man—I—wish to live with you, as my lawful wife, and hope to live that you may never regret your choice, as a symbol of which I give you this ring.

Woman—I—wish to live with you as my lawful husband, and hope to be a true comrade and your helpmate, as a symbol of which I give you this ring.

Magistrate—Since you wish to unite in marriage, and have notified each other of the same before me and these witnesses, I now, therefore, by virtue of the authority vested in me by the Commonwealth of Massachusetts pronounce you husband and wife.

With all its faults we like the old ceremony infinitely better than this.

## Denver Uses Churches for Polling Places

At the recent election in Denver in five precincts the polling places were located in churches. Where men alone vote, any vacant store is considered suitable; where women vote, libraries, schools and churches are used for polling places.

When the home-making sex goes into politics, politics becomes home-like and polling places locate themselves naturally in places pleasant and fit for women to go.

It is cheaper, too. The city of Los Angeles saved \$50,000 by using public buildings for voting places at the first election at which women voted.

## A Woman Who "Hired Out" to Her Husband for a Vacation

The following letter won a prize of \$25 offered by the Woman's Home Companion for the best account of a vacation. It was written by a woman who lives on a farm in Wyoming:

"To begin with, then, I'm a rancher's wife, and was a farmer's daughter, so I know what it means to get up early and work till late. I've read a great deal about vacations, but not much about vacations for the woman on the ranch.

"Most women who live on a ranch know something about horses, and can harness and drive a team. Now everyone knows that to people who have always worked with their hands, idleness is not rest, and that recreation comes quicker and surer from a change of work: so I 'hired out' to my husband.

"We have seventy-five acres of alfalfa, and here in the West men are scarce and wages are high, so I hired a girl to do the housework and take care of the children, while I donned a pair of overalls, a jumper, a broad-brimmed hat, and a pair of stout gloves, and went forth to take my vacation.

"The first day I mowed, and the first night I kicked levers and drove horses all night. I wasn't so enthusiastic the second morning, but I mowed some more, and raked some, and that night I slept; and I slept every night that followed during the harvest, for I 'stayed with it' till the hay was in the stack, doing team-work altogether, and when we were through, my husband said I was 'the best man on the job.'

"I was decidedly a better woman, for I had gained five pounds of flesh, stronger nerves, harder muscles, and a coat of tan that hasn't all worn off yet.

"I told the girl that I was not to be consulted about anything, so I shifted the whole responsibility of the household, and did just as the men did—washed, ate my meals, and then rested till time to start to work again.

"My girl cost me four dollars per week, and I made twelve, which left me a clear gain of eight dollars per week in cash, besides the other good things. I felt so rested when I took up the reins of the household again, that what had before been a task

was now a pleasure. Really, it did seem good to cook a meal once more, and I had not thought it possible.

"And next year I'm going to do it all over again."

## Adrift on the Street

By J. A. ADAMS.

I was sitting at the front window the other morning reading the morning paper when he came along. Of course, we look at few people as they pass, but this man interested me more than the newspaper. His hair was long enough for him to be a poet or a philosopher, but there was no poetry in his general appearance. He was a picture of homelessness, of want, of days of tramping and nights under the sky. His clothes were old and greasy and his face hopeless; and yet there was a something about him that appealed to me. Perhaps it was because he looked like a new arrival from the country, and my mind darted back to the home on the farm, or in the village from which he might have started, as so many boys do, but fare better.

He came up the steps, and I met him at the door.

"I am hungry," he said. "Can't you give me something to eat?"

"Yes," I replied, "if you go back to the kitchen the maid will give you something, but what is the matter?"

"I have tramped and tramped these streets for work," he went on, "but I can't find anything to do."

"How long have you been tramping for work? For a year or two?"

"Well, to tell you the truth, stranger, I have been at it a good while."

"But you were not always in this condition. Come, tell me all about it."

"No, I was once as proud a young man as walked the streets. I came from a country village with good recommendations and got a nice place in a real estate office, and for a while everything went well. But I was in a boarding-house, and didn't know anybody, and at night—the devil's in the night—if I was a preacher, I should preach about that city where there will be no night—but as I was saying, at night I got to going out with fellows that were a little wild, and then began to drink some. I didn't think there was much harm in it, and you know a young fellow in the city doesn't want to act like a goody-goody boy just from the country, as though he was tied to his mother's apron strings. The boys soon laughed me out of going to church, said that they used to go, but their views had broadened out since they came to the city, and a fellow must be liberal if he is going to live in Chicago. Well, to make a long story short, I was soon on the down-hill road, in the broad road as we used to hear in Sunday-school. I thought all the time that I could turn around when I wanted to, but somehow I never wanted to."

"But you look as though you had just come from the country now," I said.

"Yes, but let me go on: Last Christmas I thought I would go down home and see my mother and all the folks, that it might brace me up and help me to reform when New Year came. I had written lots of nice letters home and mother and sisters were just dying to see me. But do you know, when mother opened the door and took one look at me, she fell in a dead faint. She

knew it all. When she came to, she didn't scold, but it was like the judgment day.

"They tried to make me happy, but I didn't feel happy. A man who makes a hell of life can't feel happy in a nice home; I know that even some of the preachers say there is no hell. But, stranger, do you know that a fellow who has been going in that direction for years kind of feels that he will reach the place after a while, and when a man goes from bad to worse all the time, where else can he go? It's no use to talk to a hard case like me about everybody going to heaven, for I know I'm not going that way.

"But do you know the hardest thing I had to bear down in the home town was when I saw my old sweetheart on the street one day. She was so handsome, so splendid-looking, and married, and her husband was with her. I tell you, stranger, I've never had anything which cut me up like that. I've had the door slammed in my face when I was starving, and had policemen club me out of nooks and corners where I had fallen asleep after a hard day's tramp, and every day I see all these happy faces while I'm utterly miserable, but to see that woman whom I loved when she was a school-girl and who was to be my wife when I got enough ahead to set up housekeeping, to see her the wife of that old neighbor boy, and me only a wretched beggar, it was more than I could stand. It was like the pangs of the lost. Why, do you know when we were all young together she wouldn't look at him. He was sober like, no dash in him, you know. The girls didn't take to him, and we left him out of our set. But he has come on wonderfully, is a banker, I've heard, and they live in a fine house in his town. And I'm a tramp, and asking you to give me something, just as I've asked thousands of others.

"But then, I've never done anybody any harm."

"No, nobody but yourself and the mother that bore you, and the father that cared for you, and the sisters that loved you and once were proud of you, and the teachers who taught you, and everybody who ever gave you anything and got nothing in return."

"But we can't live life over again. I wish we could. I wish I was where I was when I kissed my mother good-bye years ago, I wouldn't board the fast train, and I wouldn't broaden out my ideas toward perdition. I'd hammer a stout Bible text into my moral nature every morning and stand them all around me at night."

"But why didn't you stay in the country?"

"I just couldn't; that's why. Every look hurt me, every dog seemed to bark at me, and every stump in the road rubbed it in. No, I couldn't stand it, and started out again. I wandered from one town to another, and now I am back in the city. But, stranger, I'm hungry."

"Go around to the kitchen," I said, and then I went back and argued with the maid until I got her in a hospitable frame of mind. She feeds stray cats, but when stray men come along she draws the line. Sometimes I think the stray cats and dogs have a better time than stray men. Anyhow, it is awful to be adrift on the streets of a big city.

—Mary Garden will sing for the Bowery Mission boys this fall, according to a promise she has made to Frederick Townsend Martin. Mr. Martin has interested Miss Garden in the Bowery Mission, and when he arrived in London a few days ago he found a note from the prima donna definitely fixing a date for her appearance before the Bowery Mission boys. Good for Mary.

## Church Life

### CALLS.

J. A. Barnett, Galesburg, Ill., to Third, Danville, Ill. Accepts. Begins work Sept 1.  
J. O. Patterson to Elkins, W. V. Accepts.  
L. C. Hammond, Southport, Eng., to Fitzgerald, Ga. Accepted and work begun.  
L. M. Moody, Williamsburg, N. Y., to Glenwood Church, Buffalo. Accepts.  
C. C. Cowgill, Washington, D. C., to Midletown, O. Accepts and begins work.  
H. J. Lunger, Lexington, Ky., to Charlottesville, Va.  
Richard Bagby, Clifton Forge, Va., to Wilson, N. C. Accepts.  
R. B. Kelser, Centralia, Mo., to Trenton, Mo. Accepts.  
Ira M. Boswell, First, Chattanooga, Tenn., to Ft. Smith, Ark. Accepts.  
E. W. Allen, Central Church, Decatur, Ill., to "one of the larger churches of the East." Declined.  
William E. Sweeney, Baltimore, Md., to First, Evansville, Ind. Accepts. This is Mr. Sweeney's second pastorate at Evansville.  
D. J. Howe, Hosington, Kan., to Washington, Ill. Accepts.

### RESIGNATIONS.

S. S. Jones, Third, Danville, Ill.  
G. E. Roberts, Osceola, Ia., to accept district evangelistic work in northwest Iowa.  
Tipton, Ind., church, G. I. Hoover, pastor, recently paid \$500 on their debt.  
Iowa state convention will be held at Okaloosa, September 9-15.  
Central Avenue Church, Topeka, Kan., has let the contract for a new building.

Nebraska state convention will be held August 12-18, at Bethany camp grounds.

Van Wert, O., Church is planning to modernize and enlarge their building. I. R. Lines is pastor there.

Hiram College has changed the title of its Biblical department to the Department of Christian Literature and Service.

Dean Sherman Kirk of Drake University has been supplying the pulpit of First Church, Chattanooga, Tenn., for Ira M. Boswell.

South Joplin, Mo., church has converted its large lawn into a set of tennis courts and organized a tennis club among its young people. §

Dr. J. B. Eskridge professor of Latin in Texas Christian University, has been elected to the presidency of Oklahoma State Normal at Chickasha.

During the absence of F. W. Brown on vacation, the pulpit of Second Church, Warren, O., will be occupied by C. O. Reynard, of Toronto, Ont., a former pastor. Mr. Reynard's work in Canada is prosperous.

J. P. Myer's Young Men's Bible Class at Marion, Ind., had an attendance of 109 on a recent Sunday. Mr. Myers will deliver the baccalaureate sermon for Marion Normal College to several hundred graduates.

Park View Church, Norfolk, Va., laid the corner-stone of a new house of worship the last week of July. Dr. S. T. Willis, president of Virginia Christian College, delivered the address. William Burleigh is pastor.

During the August holiday of Dr. Charles S. Medbury from the pulpit of University Church, Des Moines, Ia., which he is spending on the Chautauqua platform, Hermon P. Williams, of Albuquerque, N. M., is supplying his pulpit.

About fifty Iowa pastors met at Marshalltown recently and organized a ministerial association for that section of the state. W. P. Clark, of Eldora, was elected president and F. E. Smith, of Second Church, Cedar Rapids, secretary.

Robert Graham Frank will begin his tenth year as pastor at Liberty, Mo., when he returns from his August vacation. He is greatly beloved by his congregation and wields great influence in the college community at Liberty and in the country round about.

The Christian Church at Commerce, Texas, will dedicate a modern edifice September 8. A. D. Riall is meeting with the success in this pastorate that characterized his ministry as instructor in Texas Christian University. Geo L. Snively will assist in the dedication service.

Knoxville, Ia., Church held appropriate ceremonies in connection with the laying of the corner-stone for its new house of worship last week. Pastor Mattox was assisted by H. E. Van Horn, pastor of Capitol Hill Church, Des Moines, and Mr. B. W. Garrett, clerk of the Iowa Supreme Court, who delivered addresses.

Oceanside, Calif., Church recently passed resolutions, unanimously, endorsing the five-year pastorate of Oscar Sweeney, and asking him to continue with them. These resolutions were passed in view of Mr. Sweeney's frankly expressed convictions in favor of practicing Christian union in the matter of church membership.

Walter Scott Priest, pastor Central Church, Wichita, Kan., officiated at the cornerstone laying of a new \$30,000 church building for First Church, Atchison, recently. Mr. Priest organized the church in that city in 1884, built its first house of worship, was ordained to the ministry there and served five years as chaplain of the Kansas Orphan's Home.

Delay on the building of the new Disciples' Hospital, in Kansas City, is due to the failure of the street railway company to fulfill its promise to have a line of its road running on both sides of the proposed hospital property. The contract for the building will be withheld until the transportation connections with the heart of the city are made thoroughly adequate.

J. C. Burkhardt, pastor at Frankfort, Ind., was subjected to a brutish assault two weeks since by a driver of a beer wagon. The assailant used his fists and a black-snake, fracturing the pastor's jaw and bruising his body severely. Mr. Burkhardt had been making vigorous attacks upon the saloon business prior to his assault.

### Dr. Haley Ill.

The venerable Dr. T. P. Haley, of Kansas City, underwent an operation last week, to remove a cancerous growth. It is feared that he will not be able to leave his bed again. Dr. Haley is 80 years old. For fifty-four years he has been a Disciple minister, laboring most of that time in and near Kansas City. Much of the remarkable growth of the Disciples in that city is traceable to his pioneer work and wisdom. The host of his friends will watch the course of his illness with great solicitude.

### Fifteen Years a City Missionary.

Frank L. Bowen, city missionary of Greater Kansas City, began his sixteenth

year in that work recently. During his term of service ten new church buildings have been erected and the following churches have been established: Jackson Avenue, Ivanhoe, Budd Park, Roanoke, Swope Park, Agnes Avenue, South Park, Rosedale, Grandview, Quindaro Boulevard and Mount Washington. The membership of these congregations now aggregates more than 5,000. Disciples have risen from fourth place, numerically, until among the churches of Kansas City it ranks first in numbers with a total membership of more than 12,000.

#### Church Progress in Efficiency.

The church in Eldora, Iowa, has made real progress along "efficiency" lines in the past three years. About three years ago a Brotherhood class was formed and a little later a Brotherhood. Each has enrolled a total of about sixty persons, with average attendance at the meetings of each of seven to twelve. The Brotherhood has been distinguished for good team work in carrying through several enterprises of social service highly worth while. The Sunday-school is on an efficiency basis. The church has gotten away from formalism in its prayer-meeting and Sunday-school class periods, and these sessions, while not less truly devotional, are study periods, with much free discussion devoid of argumentative debating. It has required persistent work to put these meetings upon the more natural basis of rational discussion and research. The prayer-meetings are going through Acts now, with increased attendance. For the past year and more W. P. Clark has been doing good work as pastor. C. L. Hays, a prominent attorney, is a devoted member of Eldora church.

#### Mr. Abbott on Philemon.

B. A. Abbott, of Union Avenue, St. Louis, recently preached a sermon of extraordinary helpfulness, taking as his theme the short epistle to Philemon. The elevation of Onesimus the slave in the mind of Philemon his master, through Paul's interpretation of the essential brotherhood between the two, was declared by Mr. Abbott to be characteristic of Christianity. Outwardly Onesimus was still a slave, but he was to be treated as a brother. "That would end the social ills of both. The doctrine of the brotherhood of man will eventually destroy all caste and break down the barriers of selfishness and self-seeking and make men and women happy in the possession of each other. Once Tolstoy was asked for alms by a beggar in St. Petersburg. He turned his pockets inside out and said, 'Brother, don't be angry with me. I have nothing.' And the beggar came with a new light in his face, 'It is all right. You called me brother.' Passing by that way a little later he found the beggar still standing there, and he heard him say softly, 'He called me brother.' It was the greatest gift he had ever received. It was the sweetest word he had ever heard."

#### Benevolent Association News

In the death of Thomas W. Phillips, the association has lost a very generous friend. He served on the Board of Directors for several years. He made frequent liberal gifts toward the support of the work and remembered the association by a bequest of \$5,000.

Two hitherto unreported annuities have just been received. They both came from persons who have been possessors of the association annuity bonds for several years. One was for \$1,000 and the other for \$3,000. These good people have formed the habit of investing their money with the Lord for the care for his poor about as rap-

idly as they accumulate it. Their example is worthy of imitation.

E. T. C. Bennett and wife, who have served the association so well for a number of years, have resigned. Feeling unable physically to endure the hardships of field campaign work and being unselfishly devoted to the welfare of the gospel of the helping hand, he offered his resignation that a younger man might be secured. But the cry of the orphan appealed to him with such force, that he no sooner resigned than he offered himself for service again.

Fred Kline, who has served the association so efficiently and so well for the last five years in the state of Illinois, is now engaged in a temporary campaign in Ohio in the interest of the Home at Cleveland. Mr. Kline is a popular, effective speaker. He is equipped with a good stereopticon and will be cordially welcomed by all the churches.

#### An Interesting Letter

This letter is perhaps as good an example as could be given of the appeals coming to our Church Extension Board.

When the churches consider that the board is receiving such appeals daily, they can get some idea as to why a growing church needs a million dollar fund and then another million.

This letter is an inspiration to any healthy disciple of Jesus to conscientiously prepare to make a liberal offering in September.

"Kimberly, Idaho, July 23, 1912. Dear brother: We organized the Church of Christ at Kimberly on May 19, with about fifty members; have a Bible-school of eighty members or more. We have secured four lots on which to build but will be almost impossible to build without help. You will no doubt remember me. I did the corresponding in securing the loan at Mason City, Nebr., in 1907. We came to Twin Falls in the spring of 1909, helped to build them a house of worship and have since bought a farm one mile from Kimberly. I began to inquire around for Disciples as soon as we came to Kimberly and found about 100 scattered in the near vicinity. We managed to create an interest and with the above results. This is the most promising field I know of. It is in the heart of the great Twin Falls tract, a mile east of Twin Falls. The town itself is not very large, between two and three hundred, but the country around is as all other irrigated tracts, thickly populated. There are about 400 pupils enrolled in the one public school. The Methodists are ahead of us, as usual, but have only about one dozen members. The people in the community are of a high moral class, but seem to care but little for the church. I do not aim to convey the idea that I am the whole thing here, I am only a very small part. We have an official board of seven earnest consecrated men and a congregation of the same material. All they needed was some one to organize them, but we are all poor in this world's goods—that The president of the Kimberly Bank would like to know if you have plans for a new, is, all but one, N. H. Turner, our secretary, not too expensive building, with seating capacity for about 200 or 300, with basement for Bible-school. We are at present meeting in a hall, but want to build this fall if possible. It seems to me the extension board should take a special interest in this case, as we are on the ground floor in a prosperous growing country.

"OREN DOLEN, Elder."

Order your supplies at once from G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

G. W. MUCKLEY.

## Illinois

The congregation at Herrin has decided to build a new home to cost \$16,000.

Basil T. Keusseff, missionary to the Russians in Chicago, recently baptized two young men.

Mount Morris Church ministered to by W. T. Hacker has been making repairs and improvements on its building.

At Moline in recent weeks there have been 11 additions, 5 of whom were by baptism. The pastor is W. B. Slater.

Denver Church reluctantly accepts the resignation of its pastor, Mr. Wales, who leaves to accept a pastorate in Missouri.

Wapello Church is soon to be pastorless, due to the resignation of L. L. Harrington recently accepted. It is not announced where Mr. Harrington will locate.

B. L. Wray of Kansas City concludes a revival meeting at Stranghurst in which there were 17 additions. The congregation was also reorganized for more effective work.

The revival in a country school-house in Richland County held by O. M. Eaton resulted in 15 additions. The new members united with near-by churches, there being no church of the Disciples in that immediate neighborhood.

E. T. McFarland, who recently resigned at Memorial Church, Rock Island, is not going to get away if his congregation can help it. His people voted unanimously not to accept his resignation. The pastor's final decision has not yet been announced.

The last Sunday of Elmore Sinclair's pastorate of four years at Watseka was signalized by the reception of eighteen persons to the membership, of which twelve were on profession of faith and six by letter. Mr. Sinclair goes to Kansas City.

Danville church life will seem greatly changed without S. S. Jones in it. Mr. Jones has been pastor in that city for more than twenty years, having served First, Second, and Third Churches. He has just resigned Third Church to enter the evangelistic field.

E. P. Gish of Eureka has accepted the pastorate of Litterberry Church and will preach there one-half time while pursuing his college course through the senior year. Mr. Gish has been preaching at Kilbourne, where a new building was recently constructed.

The pastor of Litchfield Church, Charles W. Ross, is to be in a revival meeting during August with East Prairie Church in Missouri. In September this same pastor is engaged to assist the Rantoul Church in a meeting. The minister of the latter church is J. W. Porter.

Louis O. Lehman, pastor at Gibson City, was the chief speaker at the laying of the corner-stone of the new church house at Chandlerville, July 22. Dr. Barton O. Aylesworth, the pastor, is carrying his congregation forward in all the elements of church growth.

Centralia Church will entertain the state convention next month. This is the first time the convention has been held there and probably the first time so far south in the state. It should be largely attended. It is reported a good program has been prepared and the Centralia Church is making ready for comfortable and cordial entertainment for all delegates.

### Secretary's Letter.

The Fourth District Board did a most worthy thing in helping in the support of Third Church (colored), Bloomington, to the amount of \$250. George Hoagland is the minister and deserves this recognition and help. They are in their new house, which will be dedicated in September.

W. B. Slater, of Moline, reports 133 in Sunday-school, 72 at morning service, 102 at night, two confessions in the morning, five baptisms at night on a recent hot Sunday. How is that for a mission?

We are sorry to say that not as many churches returned the statistical report cards as last year, although we asked them two or three times, with return postage prepaid. What more could we do? Will someone tell us why so many preachers and church clerks will pay absolutely no attention to this important matter? Strange indeed. The tabulating for the new state Year Book is done, and it is too late now to get other reports in; but it is not too late for the report to get into the new national Year Book, so please fill out the card report and mail it to us at once. Do it now!

Meet us at Centralia September 2-5, and enjoy a good state convention. And kindly ask your church for a dollar to help bear the convention expenses—a dollar bill or your personal check—both look good to us. Minister Juff and the Centralia Church has sent out a cordial invitation to the entire state. J. Fred Jones, Field Secretary.

W. D. DEWESE, Office Sec'y-Treas.  
Bloomington, Ill.

### A General Convention

(Continued from page 9.)

*Fourth:* It is believed that this method of co-operation would strongly appeal to the sympathy and support of our active and consecrated business men.

*Fifth:* There is a growing sentiment among our people in favor of the representative convention method as is evidenced by the recent adoption of that method by a number of our state societies; as for instance, of the thirty-five state societies out of a possible forty reporting, twenty-five are organized on a delegate or a representative basis; these are: Alabama, Southern California, Northern California, Colorado, Georgia, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Montana, Missouri, Nebraska, New Mexico, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin.

The ten that are organized on a non-delegate basis are Arkansas, Arizona, Florida, Inland Empire, Idaho, Kentucky, Louisiana, Maryland, Mississippi, and Ohio.

*Sixth:* This method of co-operation is necessary to the proper exercise of the independence and autonomy of the local

church in our co-operative work, since it would have a voice in the general convention through representatives regularly appointed by it and responsible to it instead of as at present, if represented at all, by chance, voluntary attendance of individuals. Such a method of representation would enrich the whole brotherhood by the conscious and intentional co-operation of the local church, and would enliven and stimulate the local church by its conscious connection with the whole brotherhood in its efforts to extend the kingdom of Christ to the uttermost

part of the earth.

Believing that sufficient time has now been given for due consideration of all the sacred interests involved, and having fullest confidence in the desire of the brethren here assembled to truly represent the spirit and aims of the Disciples of Christ, we recommend that this assembly provide at once for the organization of such a general convention as outlined in this report, and as an aid to prompt and definite action your committee would suggest the following Preamble and Constitution:

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We want the name of every young man and every young woman who is considering this most important question. We believe we can show them that

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Geo. H. Jones, Secretary, Care First Christian Church, Louisville, Ky.

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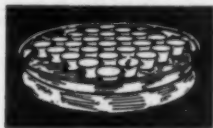
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## PREAMBLE.

Whereas, There is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational, and benevolent organizations, and a more general fellowship of the churches of Christ in all co-operative efforts for the extension of the kingdom of God in the world, and believing that this unity and fellowship would result in their own greater efficiency;

Therefore, We, members of churches of Christ in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches, and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution:

## CONSTITUTION.

## ARTICLE I.—NAME.

The name of this organization shall be the General Convention of Churches of Christ.

## ARTICLE II.—OBJECT.

The object of this Convention shall be to promote unity, economy, and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co-operation in the work of the kingdom of God.

## ARTICLE III.—MEMBERSHIP.

This convention shall be composed of members of churches of Christ as follows:

Section 1. Representatives appointed by churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members above the first hundred, provided that no church shall have more than five representatives.

Sec. 2. Representatives of executive boards of such co-operating national and state organizations as shall be approved by this convention, each national board to have three representatives and each state organization two.

## ARTICLE IV.—OFFICERS.

Section 1. The officers of this convention shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, whose duties shall be those usually pertaining to said offices. These, together with eight other members, shall constitute the Executive Committee. Any member of the Church of Christ in good standing shall be eligible to office.

Sec. 2. The officers named in Section 1 of this Article shall be elected at the annual meeting and shall serve from the close of the meeting at which they are elected to the close of the next annual meeting of the Convention, or until their successors are elected.

Sec. 3. The eight additional members of the Executive Committee shall be elected as follows:

The first year two members for four years, two for three years, two for two years, and two for one year; and thereafter two members annually for a term of four years to succeed those whose terms shall have expired.

Sec. 4. It shall be the duty of the Executive Committee:

In conference with the various missionary and benevolent boards, to prepare the annual budgets of said boards for presentation to the annual convention.

To join the boards in recommending to the church the budgets as adopted by the convention.

In general, to act in an advisory capacity with the said boards in devising ways and means for carrying on their work.

## ARTICLE V.—AMENDMENTS.

This Constitution may be altered or amended by a vote of two-thirds of the members present and voting at any regular session of the convention, provided that notice thereof shall have been given in writing at the previous annual convention by the Executive Committee or by not less than fifteen members.

Your committee also recommends the adoption of the following resolution:

*Resolved*, That in order to provide for the organization of the first annual convention under the constitution reported by the Committee on Reconstruction and Unification of our Missionary and Philanthropic Interests, a committee of fifteen be constituted as follows:

*First*: One to be appointed by each of the following societies: The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, the Board of Ministerial Relief, the National Benevolent Association of the Christian Church, the National State Secretaries' Association.

*Second*: Eight others, not officially connected with any of our societies, nominated by a committee of five appointed by the chairman of this meeting and elected by a majority vote of the members present and voting.

The committee thus provided shall name and constitute the officers and committees necessary for the holding of the first convention and it shall provide for the defraying of the expenses of the same.

Respectfully submitted,

I. J. SPENCER,  
A. B. PHILPUTT,  
B. A. ABBOTT,  
FINIS IDEMAN,  
C. J. TANNER,

MRS. ANNA R. ATWATER,  
W. A. BALDWIN,  
JUDGE F. A. HENRY,  
W. F. RICHARDSON,  
JAMES H. MOHORTER.

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